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The PULPIT

A Periodical of Contemporary Preaching

MARCH 1946

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Sermon Illustrations

Contributed by Readers of THE PULPIT

The Non-Committal Attitude

An English philosopher, speaking of imperiled democracy before the war, said: "A detached non-committal attitude is, perhaps, the greatest danger of democracy. For no fine living is possible in any sphere—whether we look to efficiency in business, poise in the home, or grandeur in politics—without some commanding standards, the acknowledgment of some unqualified loyalty from which everything else derives its value and to which, at the test, all else must be sacrificed."

And who is calling to that loyalty save the church? Where else save in Jesus Christ are those inner and independent standards that discipline life and cleanse society? Today the man who does not declare his loyalty to Christ is an onlooker, an inquiring neutral—in this time of the greatest test of Christianity in all history and at a time of civilization's greatest danger! Surely it is time we give up our coldness of heart, our little excuses and defenses, and throw ourselves with the ardor of true discipleship into the church which Christ loved, for which he gave himself, and on which he depends to keep aloft the torch of a living faith.—*Roy A. Burkhart, First Community Church, Columbus, Ohio.*

'Something Was Left Out'

The story was recently told of a dam in California that suddenly gave way.

The waters flooded the valley below, wrecking the homes in its path and taking a large toll of human life. The engineer who built the dam was dismayed; he dug out the plans and specifications of the dam and carefully went over them in order to find the flaw. Failing to do so, he went to the site of the dam and tested the valley walls. After a careful survey he reported that no engineering mistake had been made in the plans and specifications, and declared that if the dam had been built according to those plans it would have withstood the strain. "But," he added, "evidently something was left out."

The smoke of cordite is lifting now; the guns are silent; the war is over. As we view the wreckage, the unspeakable suffering and tragedy of our world, it is becoming increasingly clear that Something has been left out. Dr. Trueblood in his book, *"The Predicament of Modern Man,"* suggests that ours is a "sick civilization." Something has been left out. That Something is God!

Unless we now "count God in"—at the council table of the nations and in the life of our nation and in our own lives—about all we can expect of the future is bigger and more calamitous wars. Back of the United Nations Organization, back of the life of the nations of the world, back of labor and management, back of science and education, back of your life and mine there must come into play a moral and spiritual power called "God" whom to leave out now would be to invite only an even greater disaster in the days ahead.—*Carl F. Lueg, First Methodist Church, Homer, La.*

United in Christ

The central span of 4,200 feet of the Golden Gate bridge in San Francisco is 700 feet longer than the George Washington bridge. From two graceful cables there hangs a 60-foot roadway flanked by 11-foot sidewalks. The cables, so delicate to the eye, so strong in reality, are composed of 27,572 wires less than two-tenths of an inch in diameter. Separately, the wires are but threads; banded into rope more than three feet in diameter, they support thousands of tons of steel and more thousands of tons of traffic.

The cables of the great bridge symbolize the strength and security of human lives bound together by shared loyalties; united by their mutual being "in Christ." Together "in Christ," we can bear the boundless traffic of our new era and bridge the tides that flow from many worlds. Even the gates of hell cannot prevail against a "fellowship of kindred minds" united in Christ.—*Harold B. Walker, First Presbyterian Church, Oklahoma City, Okla.*

'It Makes Sense!'

Sergeant Jacob DeShazer, one of the Doolittle fliers, had spent years in a Japanese prison camp where he with his companions had been beaten, starved and tortured. One day this lad wrote a few things on a scrap of paper. Among them, this: "Know that all mankind is doomed to be perfect; that we must love one another and that we are all God's children; that no one can come to the Father except through the Son." "We decided," he reports, "that we had no hatred for our guards, vicious as th were. They were ignorant and me but, we thought, there was some go in them. The only way to devel that goodness would be by und standing and education—not by b tally mistreating them as they w doing to us."

And then Sergeant DeShazer sta what he had decided to do: "Y can smile if you want to, but it ma sense to me in that prison camp, a it still does. So I'm going to a m sionary school for training and th I'm going to return to Japan a spend the rest of my life there, tea ing the importance of love amo men."—*David Braun, Presbyter Church, Swarthmore, Pa.*

Suffering, the Complete Apostleship

Cardinal Mercier, the spiritual w rior-saint who lived in Belgium d ing the First World War, said as lay dying of a cancer after a life t had in it much tragedy as well heroism: "Physical pain is such petty thing. . . . I am content, v content. I thank the good Lord having permitted me to follow him least a part of the way, toward C vary and to have suffered on cross. Suffering—that is the compl apostleship."—*Lavens M. Thomas Methodist Church, Lebanon, Tenn*

Alexander Was Wise

In the museum at Constantino and once the many-chambered pal of the sultans, you can see one the beautiful sarcophagi which w the glory and triumph of ancient It is adorned with striking reliefs. one side the hounds and the huntsm are in full cry after the lion or boar. On the other side the Ma donians are battling with sword spear and lance with their Persian barbarian foes. If a great man served a great sarcophagus, certa the man whose body reposed th had a worthy tomb. It is said to h been the sarcophagus prepared Alexander the Great. According the tradition, when Alexander at Babylon he gave instructions t when he was laid in his sarcopha his hands should be left protruc from either side, to let men kn that he who conquered the world ruled all lands could take nothing his wealth or power or splendor w him.—*C. E. Macartney, First P byterian Church, Pittsburgh, Pa.*

25 Cents a Copy

Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill.

Two Dollars a Ye

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

UME XVII CHICAGO, MARCH, 1946 NUMBER 3

Science Demands Religion

By HARRY EMERSON FOSDICK

BOUT one saying of Jesus' I never thought of preaching until recent events luridly lighted it "Except ye repent, ye shall all likewise perish." ay those words come not alone from Jesus but as from a strange second to be singing a duet with him—modern science. Shattering the atom, in retrospect, may prove to be more important than all the rest of World War II, and its threatened consequence pairs up with Christ today — a strange, momentous combination that—to say to us, Except ye repent, ye shall all perish.

The Master's saying was called out by two tragic events in his time. First, Pilate murdered some Galileans while they e sacrificing in the Temple; and second, the tower iloam collapsed and killed eighteen people. In both s, apparently, popular sympathy was not with the ms but against them. Those Galileans, said the le, and those upon whom Siloam's tower fell, must e been especially wicked sinners or God would not e permitted such ruin to befall them. So ran the fashioned doctrine which great books like Job had since been written to disprove, but which still g on—that pre-eminent disaster always implies pre- ient guilt; that when we see a great sufferer we a great sinner. Jesus, however, was impatient with hat. He said:

Do you think, because they suffered this, that these alileans were worse sinners than the rest of the alileans?

I tell you, no; unless you repent you will all perish they did.

Or those eighteen men killed by the fall of the tower Siloam?—

Do you think they were worse offenders than the st of the residents in Jerusalem?

I tell you, no; unless you repent you will all perish they did.

SCIENCE TURNS PREACHER!

he voice that says that to us now is modern science, cially in view of the atomic bomb. We invented we used it; we blotted out at a flash over a hun- l thousand civilians—men, women and children. en our self-justifications are all in, every one of us is none the less horrified at the implications of what we have done. Saying that Japan was guilty and deserved it, gets us nowhere. The mothers and babies of Hiroshima and Nagasaki did not deserve it. Rather, before we are through thinking about it we run straight into Jesus' words. Henceforth war means just such ruthless, indiscriminate obliteration of civilian populations for all of us. We ourselves have made war mean that, and the crucial fact that faces mankind now is just what Jesus said it was: "Except ye repent, ye shall all likewise perish."

Consider this strange thing that has come to pass. Science has turned preacher. It mounts the pulpit. It says what some of us in our wildest dreams never supposed we should hear science saying. Look to yourselves, science cries to mankind; you had better repent; those spiritual values, those inner secrets of life's ethical control that can wisely master and direct the powers put into your hands—these are necessities now. Hiroshima and Nagasaki are but the first dim, tame intimations of what war henceforth will mean. "Except ye repent, ye likewise."

SCIENCE AND RELIGION—THREE STAGES

Our Western world has faced four relationships between science and religion. First, science was in bondage to religion; no scientist dared contradict an established dogma of the church but, imprisoned within the confines of ecclesiastical authority, faced fearful penalties if he should transgress.

Then we passed into the second stage. Science broke free from dogmatic bondage. Its pioneers won for science its rightful liberty. And, at first, what this new liberated science did was shocking to the church. It broke down old world views on which as on a trellis the faith of millions had been entwined. It discredited one dogma after another, forced the radical reinterpretation of the Bible, and violated ancient sanctities of opinion with what seemed to many like blasphemy, until the antagonism between science and religion was tense and bitter.

Then, for intelligent people, that second phase passed. Too many first-rate scientists remained good Christians, and too many good Christians welcomed all that science had to offer, for the idea to hold on longer that science was religion's enemy. But still, science was religion's competitor—that was the third phase. Both science and religion were ways of meeting human need. Well, what chance had religion in that competition? One field after another science took over, supplying what men want and for which in vain they had prayed to the gods for ages. From scientific agriculture, engineering and the invention of conveniences, to medicine and psychiatry—what need of man, without or within, would not science meet? So multitudes began to think, and in our generation one of the greatest obstacles

Christianity has faced has been the growing popular feeling that religion is unnecessary and irrelevant, that what we most urgently want, science can supply. That is the third phase, and it has affected millions in our time.

A FOURTH, AND FRIGHTENING, STAGE

Now, however, the door opens wide on the fourth phase. Science has put into our hands power that chills to the marrowbone thoughtful folk around the world, power utterly to destroy ourselves and our civilization. As long as you young people live you will face the problems of this fourth phase. Science no longer in bondage to dogma—that is gone. Science no longer the enemy of religion—for intelligent Christians that is gone. Science no longer the competitor of religion—that is not the crucial matter now. Now a new era begins—science preaching like an evangelist, with hell and heaven on earth to choose between, saying to mankind: Seek wisdom and character that can control these powers for mankind's good! Repent of war, and of all that leads to it, lest you perish utterly. Seek world-wide good will, and faith too, that men are not merely brutes who must obliterate in utter ruin all that man has gained.

I can give you power, says science, but by myself alone I cannot guarantee what will be done with it. Something more than myself must decide that, something that mankind has always called its religion, the spiritual values it ultimately cherishes, the faith about life's meaning it supremely holds. In God's name, says science to religion, if you still believe in God take him seriously, and somehow get control of what I am giving you, or else—or else ye shall all perish!

Well, this is far too great a matter to compass adequately this morning, but note briefly now its relevance to certain aspects of our lives.

SCIENCE SPEAKS TO US AS PERSONS

For one thing, it should come home to us personally. My generation has lived through the most amazing scientific age in history. When I was born Edison was thirty-one years old; Sigmund Freud was twenty-two; Henry Ford was fifteen; Charles Steinmetz, thirteen; Madame Curie, eleven; Orville Wright, seven; Marconi, four; Einstein, minus one. It has been an amazing era, yet now as I face the world these great men and women have produced, all that they have done is not enough—not enough even for one personal life in its depths.

> Science is my shepherd; I shall not want.
> It maketh me to lie down in green pastures;
> It leadeth me beside still waters.
> It restoreth my soul:
> It guideth me in the paths of righteousness for its name's sake.
> Yea, though I walk through the valley of the shadow of death,
> I will fear no evil; for science is with me;
> Its rod and its staff, they comfort me.

No! No one can say that. That is not enough.

The fact rather is that because of man's misuse of scientific gifts we older people have had to live through the most colossal breakdown of optimism in human history. You younger people who have come to soci consciousness since 1918 cannot possibly imagine th mood of optimism in which we were reared. We live in the days of the first telephones, the first expre trains, the first uses of electricity, the first intern combustion engines, the first of so many ingenious d vices that we stood on tiptoe wondering what ne marvel would appear tomorrow. We were the natur disciples of Herbert Spencer and his gospel of ine itable progress. Were I to talk today as we all thoug then you would think me an arrant sentimentalis And the reason is that the high hopes built on the scientific achievements which we welcomed with suc optimism have crashed to the ground as man has prove to be so insane and so corrupt that the more pow you give him the more he will destroy himself. Ar now the flash of the atomic bomb lights all that w with frightening clarity!

Let us take this to ourselves personally. Do we, f example, one by one, find New York city an easy pla to handle well—ethically and spiritually? Everythin that science gives the individual is here, but alas! eac one of us needs something greater than science gives- deeper, more inward, spiritually sustaining, control ing and directing life; and we need that the more u gently the more science gives. I wish that for a m ment I could abdicate this pulpit and that you cou see here, not a Christian preacher, but science standin with all the gifts it so munificently bestows, saying ju what Jesus said: "A man's life consisteth not in th abundance of the things which he possesseth." Indee it doesn't! A man's life consisteth in his inner rect tude of character, his basic faiths about life's meanin his inner resources of spiritual power to control li and direct it to good ends. Science itself is saying th today, as I never dreamed it would.

NEW LIGHT ON CITIZENSHIP

Note further now that this truth should come hon to us not only as individuals but as citizens. Who us ever expected to hear a President of the Unite States say what President Truman said the other da "We can't stand another global war. We can't ev have another war unless it is total war, and that mea the end of our civilization as we have known it."

Popular reactions to the atomic bomb have been d verse, but the most futile of them, I think, is the wis ful thinking that supposes we can now outlaw atom power and go on having war without it. That is a escapist's dream. Throughout war's history humar tarians have always been shocked by the latest weapo and have insisted that we must not use them. Mart Luther justified war as necessary, but gunpowder- that ought not to be used, he thought. What Luth said about gunpowder and the guns that use it remin one of what many now are saying about the atom bomb: "Cannon and fire-arms are cruel and damnab machines, I believe them to have been the direct su gestion of the devil. Against the flying ball no val avails; the soldier is dead, ere he sees the means of h destruction. If Adam had seen in a vision the horrib instruments his children were to invent, he would ha died of grief."

So humanitarians have always protested against each v weapon, while all the time war has gone grimly developing and using them just the same. The ma- ne gun was employed by Kitchener to mow down charging hordes of the Mad Mullah in the Sudan. tish humanitarians were horrified by that. War, ; but not machine guns! In that kind of vain hope ny today are still trusting. The destructive core in h of those two bombs dropped on Hiroshima and gasaki was hardly larger than an apple, and yet r of those apples equaled in explosive power all the nbs sent against England in the whole course of orld War II. To suppose that with such power ilable it will not be used in any future war is fantastic.

PROMISE AS WELL AS PERIL

To be sure, atomic power brings with it promise as l as peril. Hopefulness is always present in any blem that centers in the handling of power. I have n in places on this earth, among the tribes of the aitic peninsula and of Trans-Jordania, where not ver but weakness was the problem. Penury, the e of starvation the habitual habitat of the people, science, nor any power that science confers—there s little hope in that. Then one turns to our Western rld. It is dreadful. I am not taking back a single ng I have said about our situation. Yet it is not akness that is the matter with us, but power; and t is hopeful, if—if—God help us to fulfill that if! f we achieve the character, the faith, the spiritual lity, to master the use of that power for mankind's d!

A leading scientist in this nation, speaking to a friend mine the other day, pulled an ordinary cardboard road ticket from his pocket and said, "There is ugh atomic energy in that to run an express train thousand miles." And then he added: "We'll cle sand next. Sand! And in two handfuls of sand re is energy enough to supply all the basic power ds of the United States for two or three years." magination boggles and breaks down, trying to sp what has happened to us. But this central matter lear: the towering question before mankind today ot physical power—we have more than enough of t in sight—but spiritual power to handle it. I never ected to live to see science frightened at its own coveries of power! But listen to the scientists. They frightened. They have cracked open the illimitable nal of solar energy, and mankind must handle it. e signals of distress are up in every scientific mind now. S.O.S.! Ethical control wanted—a spiritual and faith adequate to master and direct to saving s the might our hands have seized upon! "Except repent, . . ." My soul! it is the scientists now who st clearly see the alternatives to that!

A NEW CHALLENGE TO CHRISTIANS

f to us personally and as citizens this truth is rele- t, it surely is to us as Christians. Let us face that a moment. I have been saying that science demands gion, but it is not any kind of religion that science nands—it is great religion. No other kind will do any good in this emergency. Plenty of religion merely litters up the premises. Our sectarianism, our conventional Christianity, has no relevance to the vast, crucial problems of our time.

But when one steps into the Gospels and listens to Christ speaking: "Seek ye first the kingdom of God, and his righteousness"; "Whatsoever ye would that men should do unto you, even so do ye also unto them"; "He that is greatest among you shall be your servant"; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself"; "All they that take the sword shall perish with the sword"; "Blessed are the peacemakers: for they shall be called the children of God"—is there any doubt that such religion is precisely what our sick world needs? In that sense, it is Christ or chaos now; Christ, or mankind's suicide.

In the underground physical laboratories in Columbia University one day in 1941—it may have been, for all I know, a Sunday morning when we were at worship here—one of the preliminary experiments that led to the fission of the atom came to a successful issue. It was a nervous hour; they were not sure just what would happen—perhaps everything would blow up. Ever since I heard about it that scene has haunted me. Across the street, a few hundred yards away, the most momentous discovery of physical power in all history getting started, and we here preaching Christ. Once, a casual onlooker, skeptical of religion, might have viewed that contrasting scene with condescension and, it may be, with contempt toward us. There in that physical laboratory the big business was afoot; but we, with our Christ, we were escapists, were we not? trying to find comfort for our own souls in an imaginary world of ideals and hopes.

A CALL TO COURAGE

Now, however, I do not see how even a skeptical onlooker can be content with such an attitude. What came out of that physical laboratory demands ethical control. Unless we are all to perish—ethical control! By itself that discovery is not the biggest business. The biggest business is the spiritual power to use it now that it is here!

It is going to be a long hard haul. It will require patience, courage, faith that hangs on when hope fades, if we are to tame the rude barbarity of man so that the atomic age becomes blessing and not curse. It is going to take us all, and all there is in us. Don't stay on the side lines! No one of us has any business on the side lines. Take hold somewhere—as persons, as citizens, as Christians—on behalf of that great religion of faith and character, without whose incorporation in a new world order and without whose mastery of our new and awful powers we shall indeed all perish.

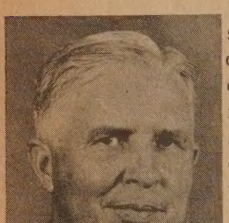
I DO NOT believe that labor can hope to make any reasonable degree of progress unless it draws from the wellsprings of humanity which lie in Christian living.

PHILIP MURRAY.

An Old Power for a New Age

By WILLIAM N. THOMAS

THIS SUNDAY* may well be at the center of a brief but critical period in the long trek of the human race that future historians will record as the end of an era and the beginning of a new age. It is the first Sunday in a new year that begins in peace after a world struggle that will stagger the imagination of generations to come. In the calendar of the Christian church it is known as Epiphany, commemorating the manifestation of Jesus Christ, as wise men of the East made their pilgrimage to see him. It is a fitting moment in the resistless march of time for contemplation and resolution.



As we view the world of our day of habitation, all other constituents of its complex and baffling character are overshadowed by the tremendous power developed from its resources. During years of war all of us felt the ever increasing effect of material force as it was manifested in new and more powerful instruments of destruction. We have lived in a world of undreamed of power—manpower, productive power, striking power, blockbusters, rockets, and finally the atomic bomb, before which thinking men stand, shocked, awe-stricken and frightened. A new and terrifying power has been unleashed and waits at the crossroads of human destiny to annihilate or lead the nations of the globe into a new order of miraculous material comfort.

POWER—HOW SHALL IT BE USED?

The question that demands an answer, with an urgency that literally stuns us, is, What shall be done with the torrent of power that crashes through our world? To ignore it or evade it is impossible. Even if we could stop the wheels of progress and refuse to make use of the knowledge we have, such an act would be contrary to all the traditions of the eagerness of man to look for new horizons.

The statesmen of the nations that have fought for common purposes are seeking for security in some sort of agreements and pacts that will guarantee constructive uses of the accumulated power of the centuries and that will prevent the destruction so evident in its use for selfish and tyrannical ends, but it is obvious that treaties and promises are only as reliable as the men who make them and are supposed to keep them.

Therefore, the only answer to the question, what shall be done with material power, is the answer give by the motives, integrity and wisdom of human being This has always been true. Thoreau said, a centu ago, that civilization was headed for hell because t world was busy making improved means for unin proved ends. That hell in all its fury broke loose wh the leaders of Germany, sneering at truth, honor a decency, trampled the peoples of Europe under a b wildering mass of destructive machinery, limited on by the inventive genius at their command.

FIRST—SPIRITUAL REDEMPTION

This is not said merely to recall memories we wou like to forget, but to re-emphasize the truth of Woo row Wilson's statement as we were emerging from t First World War, namely: "Our civilization cann survive materially unless it is redeemed spiritually We are probably more sensitive to that truth tod than we have ever been before. There is a gener conviction among sane men that somehow, some w men who are morally sound must establish a leadersh of human integrity that will match the gigantic pow released through scientific discovery and invention the race is to continue to exist. As someone expresse it, "Only moral cohesiveness can hold our world t gether in the grave years ahead."

Our theme is "An Old Power for a New Age Our thought is of a power strong enough to establi a moral cohesiveness that will hold the world togeth We have referred to it as an old power—we are in more receptive mood today for the voice of the pa than we were a few years ago when the value of ever thing from ideas to gadgets was under suspicion if was not new. A wise man warned us in those utopi days of the late 1920's that we would spend the ne few decades picking out of the wastebaskets of o lives what we were then throwing in. We have be doing that very thing, and with considerable prof

So we are in a better frame of mind for the co sideration of an old power than we might have been few years back. I think we are also more conscious the need of whatever higher powers there are. C tainly more people have said their prayers in the pa five years than ever before—parents for their sons a daughters, wives for their husbands, soldiers and sailo for protection and home, and all for victory and pea You may give it the title "foxhole religion" with i plications of doubtful permanency, but the fact mains that when life is reduced to stern realities, seeks a support greater and wiser than its own. Th places religion, not among life's luxuries, but amo its necessities.

'TO THEM GAVE HE POWER'

Since religion has always been the one great motiv ing force in the lives of those who have made it a p of their lives, we present it again as an old power a new age. In America this means largely the p tern of religion as revealed, taught and lived by man of Galilee.

John, a Christian philosopher of the first centu caught a vision of the adequacy of this life when

*This sermon was delivered at the Chicago Sunday Evening Club by Chaplain Thomas on Jan. 6 of this year.

d, "To them gave he power to become the sons of d." That was a new kind of power—the power of ife that so perfectly fulfilled all the dreams of men life at its best that they instinctively called him Son of God. It was a power unlike any combina- n of material forces ever known. It was an inner ver that made one stand against the crowd, that de goodness dominant over any combination of ong, that made truth on a scaffold more potent than l on a throne, a power that even death could not ɔdue.

The race as a whole, even many who do not wor- p at Christian altars, has given the person and chings of the Christ a signal place among all the ures and philosophies of history. It could not con- ently have done otherwise. Others have been labeled the epochs in which they lived, but no date stamp been put on the prophet of Nazareth. He is ac- ted as the ever present contemporary, not as a citi- n of the province of Palestine but of the cosmopoli- ism of the world, not as a character of the first ture but as the figure of all centuries.

Not only is this true, but he is worshiped as none er has ever been worshiped. Stately cathedrals, th no consideration of cost or time, have been built his glory. The greatest music has been written for praise. Words of creeds for his adoration are re- ted by lips of faithful hearts encircling the globe ry moment of every day. His cross is the highest nbol of sacrificial living and courageous dying known man.

JESUS AND A CHANGING WORLD

Now may it not be that the hour has struck in man history for the supreme test of every recogni- n of his greatness and of every act of devotion that been made at the altar of Christian faith—the test applying the ethical ideals of Jesus to a changing rld? The old props of human relationships have len. No sane person is willing to attempt to gather ether the pieces of our stricken and bloody world d try to put them together by any plan that has r been used in the past. We shudder at the thought the reinstatement of schemes and philosophies that ught us to the confusion, chaos and death of the st five years.

Balances of international power have failed. The aster race" idea perished with its own stupidity and nage. The "descendants of the sons of heaven" ved equally unsatisfactory. In the meantime we ve unfolded the secrets of nature with the promise such terrifying peril that nothing is so urgent as the velopment of souls with power and wisdom to con- l what we have found. We have power to *do*. We ed the balance of power to *be*. "To them gave he wer to become." That possible attainment of human aracter, "to become the sons of God," reaches back the first plan for mankind, formed in the dawn of ation. It was the only concept adequate for man's nius and happiness—"God made man in his own age."

Man was not doing very well in meeting that chal- nge. He was blundering along, spotty in his prog- ress, with a few individuals here and there rising to heights of vision and nobility of life. Two thousand years ago he was given a new leadership, a new in- centive and a new model. Jesus said, by precept and example, "This is the way."

GOD THE FATHER, A FUNDAMENTAL

The great ideals of that "way" are few in number, yet they are tremendously important, if they have any significance at all. All of them are derived from the first among them, which is the Fatherhood of God. The most profound thought man ever had is expressed in the first line of the Apostles' Creed: "I believe in God the Father Almighty, maker of heaven and earth." Given practical application, this means that there is authority and competence back of the moral order of the world which gives it integrity and permanence, and that the last court of appeals for all conduct of individuals and groups is the court of righteousness. One soldier felt it when he said, "I do not believe I could have gone on but for my conviction that honor and decency belong on top in life."

The second great ideal of Jesus is grounded on the first. It is what Bishop Oxnam calls "the solidarity of the human family." An English poet said: "No man lives on an island to himself. When any man dies, a part of me dies. When any bell tolls, it tolls for me for I am a part of humanity." That was what Jesus was always saying to saints and sinners alike. Can the human family idea be assumed in righting the wrongs of the world? A few will answer with a loud and contemptuous "No." Others will go to the other extreme and indulge in a maudlin sentimentality which gives the evil forces of earth the free rein they so much welcome.

Why not accept any large individual family as a pattern? Take a family of eight or ten children, for example. No two children are the same in temperament, ability or character. Yet they are all human individuals and each has potentialities that can be developed. In this large family one may go far astray. Discipline may be necessary. Severe punishment may be the only method by which the whole family can be saved.

HAS FORCE A PLACE?

Some may object to the analogy of family punishment to punishment of national groups and may think it contradictory to the ideals of the Christ. I am persuaded that we are always in danger of admiring the tenderness, kindness and unselfishness of Jesus but fearful that they cannot be made to harmonize with the practical methods we must sometimes use, however reluctantly, in defense of human rights. I see no conflict. If America is to discharge her responsibility to the world, in which she has been given leadership, on the basis of Christian principles, she must be strong enough to demand the respect of friend and foe. I wonder if the words of Jesus, "I came not to send peace, but a sword," are not applicable to this thought. For one whose life was consecrated to good will among men, that statement seems to be a harsh contradiction of every word and act of his life until we understand

its place in the one great purpose for which he lived and died.

The purpose of his coming to earth was to establish a reign of peace. The sword of division was the subsequence of the condition of the world. He knew that the truth he embodied would divide society. Only one kind of peace was his aim—peace established on the victory of eternal truth. Where falsehood and evil challenged the fulfillment of that high mission, it was his purpose to produce conflict. To me that is not incongruous with the superb goodness of his life and his ideal of the brotherhood of man.

'I AM THE WAY'

We have done this evening what has been done so often before. We have said again that the power of life on the pattern of him who said, "I am the way, the truth and the life," is sufficient for the right use of all the material power of our modern world. Need we remind ourselves that this power must flow through human lives like yours and mine if it is to have its influence?

A few years ago a reporter wrote an editorial in one of the daily papers of Washington, D. C. His story was that he had stood in a five-and-ten-cent store and watched the crowd Christmas shopping. On one of the counters was a crucifix mixed in with all the cheap jewelry. The reporter deplored the fact that the crucifix was pushed from one end of the counter to the other with these tawdry articles which are of so little importance.

There is another perspective. If that crucifix is a symbol of the life of Christ and all for which he stood, it was in the right place—among the things of life, even the valueless, down where men live and work and play and choose; down in the everyday affairs of life where we can contrast what is permanent and temporary, of value and valueless, costly and cheap, good and bad; down to earth where the power of his way of life shall mold the lives of those who must be the makers of a new world.

MEN cannot love or respect their fellow men or themselves, or create peaceful and stable societies, except as they worship the divinity of life. If life be but a struggle of nations, classes, races and individuals for survival, then life is a jungle and the laws of the jungle will prevail. But it will not be a simple jungle of beasts, but an awful jungle of superbeasts endowed with power to create the most monstrous instruments of destruction—superbeasts with superbrains and no souls.

DOROTHY THOMPSON.

Prayer

By ERNEST FREMONT TITTLE

PRAYER is communion with God. It is, therefore, the most important business we have to attend to. Among all the things clamoring to be done in the course of the day none ranks in importance with prayer. We can afford to go without lunch if we are too busy to eat. We can never afford to go through the day without prayer. The solution of our problems, individual or social, is, I am convinced, not to be hoped for apart from such guidance and help as we may get from God, and from him only.

Prayer presupposes that God is a personal being who knows and cares what happens to us and is able to help us. If the belief about God is lacking prayer is impossible. There may be meditation on whatsoever things are true and beautiful and good, but not prayer.

To say that God is personal is not to say that he is just such a being as we are. It is certain that God is in some respects not at all like us. For one thing, he is the Creator and Sustainer of a universe whose total number of worlds is "probably something like the total number of grains of sand on all the seashores of the world." And of course none of the imperfections or limitations which belong to humanity may properly be ascribed to God.

If we say that God is personal, this is because we cannot believe that "the everlasting God, the Lord, the Creator of the ends of the earth" is less than we are, more plant-like or machine-like than man-like: but we *can* believe that the power behind the universe is the center of self-consciousness, of intelligence, of knowledge and activity, of aesthetic appreciation and moral concern. To say that God is personal is not merely to attribute to the divine power certain characteristics which belong to us, and so "make God after the image of man." Rather it is to take necessary account of what would seem to be actually present in the final reality of the world. In the words of Sir James Jeans "we discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds." Yes, and we discover that the universe shows evidence of aesthetic appreciation, as witness the all-pervading beau

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WE are going back to the beginning. What the gospel was at the first the gospel is going to be again. It was at the beginning of the irruption of the almighty and the everlasting God who broke into human life from outside in the Incarnation and who broke through life from the inside in the Resurrection. The God of the prophets and of the apostles, of his own dear Son—that God is back again. And the only gospel that will be adequate for the need of the world is the gospel that will proclaim and work with that God.

ROBERT E. SPEER.

f earth and sea and sky, and evidence of moral ɔncern, as witness the moral order of the world—an rder which we men certainly do not create but only iscover, often by "bucking" it and getting hurt.

Despite all this, we may not feel able to think of God personal but only as impersonal principle or force; ıd, if so, we shall not pray. How could we? But ıpposing we can and do believe that God is a per-ɔnal being who knows and cares what happens to us ıd is able to help us. Then, if we do not pray, what the reason? Do we never feel in need of a wisdom ıgher than ours, or of a strength beyond our own? Iave we no sins to be forgiven, no problems to solve ıat we cannot easily solve by our own efforts alone? there no one near and dear to us for whom we ever el moved to pray? Are we never so grateful for lessings bestowed upon us but that we can abstain om words of appreciation? Anyone whose faith is ıch that he could pray but who in fact does not pray ıust be something of an enigma, even to himself.

ASKING AND RECEIVING

We must, of course, ask for divine aid if we are to et it. In the words of Jesus: "Ask, and it shall be iven you; seek, and ye shall find; knock, and it shall e opened unto you." To be sure, God knows what ıings we have need of before we ask him, as Jesus so said. There is no need to give information to od, even in public prayer. In a pastoral prayer of-ered shortly before the outbreak of World War II, od was told: "The implications of democracy, free-om, brotherhood and justice as they exist in the divine ınd are being burned into the consciousness of a rowing number." This doubtless was news to God, ıough hardly in the sense of fresh and accurate in-ɔrmation! Nor do we need to prevail upon God to ive to us the things which he is seeking to give. It is ot as though we were a beggar saying: "Please, ıister, give me a dime."

Nonetheless, we have to ask before we receive; and ıe reason is plain enough. You cannot do much for a ıan in need of help unless he is willing to cooperate. f what he needs is a job, you may get him one, per-aps; but what good will that do if he fails to show p? Or supposing what a man needs is deliverance om some dread disease. A friend of mine who is a ıember of Alcoholics Anonymous will get out of his ed any hour of the night in response to an appeal ɔr help from someone suffering from alcoholism. But ıis same man persistently refuses to bestir himself on ehalf of any alcoholic who will not acknowledge that e is in need of help. "It's no use," he says; and he is ight. God seeks to help us and is "able to do exceed-ıg abundantly above all that we ask or think." But ow can God help us unless we want help enough to sk for it?

ANSWERS TO PRAYER ARE LIMITED

Prayer, if it is to be reasonable, must recognize the mit to power, even divine power. God can do what possible, but not even he can do what is inherently impossible. For example, it is unthinkable that God should give us freedom of choice and at the same time coerce us into thinking what is true and doing what is right. Hence a mother's prayer for a prodigal son or daughter may go unanswered. The prodigal may persistently refuse to respond to the spirit of God, which does indeed work through a mother's prayer—but not to the point of coercion. For the same reason the prayer "Give peace in our time, O Lord" may go unanswered. Even those who offer this prayer, or too many of them, may cling to personal attitudes and ambitions, and to national policies that make the achievement of peace impossible.

God can do anything which may further his purpose of good for mankind, but that he should ever do anything that would hinder or defeat his purpose is unthinkable. It is a necessary condition of human existence and welfare that the world of nature should be an ordered world. Given the same antecedents, the same consequences must follow—everywhere and always. Otherwise, there could be no sowing and reaping, no forethought and planning, no industry, no science. It could not be said: "If Winter comes, can Spring be far behind?" The order of the seasons could not be depended upon. Indeed, there could be no dependence upon anything whatever. Hence some prayers will be unanswered. We may expect God faithfully to maintain an order of nature which is absolutely essential for our existence and our welfare. We may not expect God to deliver us from bodily injury or death by such a suspension of natural law as would precipitate chaos and bring to an end the whole human adventure.

SUFFERING, DEATH INEVITABLE

It is conceivable, perhaps, that God might create a material world outright, although as a fact the world of nature as we now know it was not created outright but only by an age-old evolutionary process. It is, however, inconceivable that God might overnight bring into being human creatures possessed of intellectual and moral integrity, and wisdom and loving kindness. Human development is inevitably a slow and more or less painful process. It may involve, among other things, that we will suffer from floods, from soil erosion, from typhoid and typhus, until we come to know and obey the laws of life. But how otherwise than by a process of growth could we possibly attain the highest personal life? We may expect God to help us in our battle with disease and premature death, but not in such a way as would remove the opportunity of personal growth, the necessity for loyalty to the laws of life, the need for patient scientific research.

Prayer for deliverance from bodily death is often unanswered. A loved one dies, as a friend of mine did this morning, despite all our prayers for his recovery. It is, however, a fact that we are making discoveries all the while as to how disease may be prevented or cured; and in that process we are becoming more intelligent and more compassionate. And it is the Christian faith that God's care for his human chil-

dren is not confined to this passing world, does not stop with the death of the physical body.

WHAT CAN GOD DO?

Unanswered prayer, so far from proclaiming the non-existence of God or of any God who hears and responds, may bear witness to a divine wisdom and love that faithfully maintains conditions indispensable for the carrying out of its purpose of good for mankind.

But though we must recognize the limit to power, even God's power, we are not bound to suppose that we know precisely what God can do and what he cannot do in response to prayer. We do not even know all that man can do, working within the framework of natural law. We of this generation are doing many things that to former generations would have seemed miraculous if not impossible. Most certainly we do not know all that God can do for us men. The laws of nature are not to be regarded as something over against God, by which he may be prevented from doing what he wills. The laws of nature, the laws of life, the laws of the mind and of the heart are but God's self-chosen ways of carrying on his work; and we human creatures are hardly in a position to set limits to what God, working in self-chosen ways, can do for us. Instead of troubling our foolish heads with the question of how much God may be expected to do in answer to prayer, we had better ask: How much are we giving God a chance to do in and for and through us?

IT IS OURS TO 'OPEN THE DOOR'

In a figure of speech employed in the New Testament, God stands at the door and knocks. He never forces the door; he respects our freedom. But he seeks to come in and dwell with us, that he may help us all the day long. This figure of speech is a little misleading, as spatial figures are bound to be when it comes to the things of the spirit. In reality God does not dwell outside us; he dwells within us as well as in the universe about us. Were it not for his all-pervading presence and sustaining power, the universe and we ourselves would pass out of existence. But, even so, we may or may not give attention to the divine presence within us, so that the question remains: Shall we open the door to God and give him a chance to help us?

When it comes to the content of prayer, what we shall pray for, we surely would be well advised to follow the pattern of the greatest prayer we know. Shall we pray for the forgiveness of our sins, for the healing of our sorrows, for guidance and aid in the making of decisions and the solving of problems? Shall we ask God to help us in finding a job or in finding a mate or a friend? Shall we pray for courage and strength adequate to the task to which we are called and to the demands which are made upon us in the course of the day? Shall we ask God to receive us, unworthy though we are, into his service and use us to help others and to improve the conditions of the world? With the Lord's Prayer before us the answer to such questions as these is plain.

Nor need we hesitate to pray for daily bread, or to understand by "daily bread" a decent standard of living, all which is necessary for the preservation of bodily health and strength. There is, of course, no suggestion here that we should pray for a meal that costs per plate as much as a poor family may have to live on for the entire week, or that we should regard as unanswered a prayer for daily bread if what is set before us is a meal containing some three thousand calories but lacking in certain items especially agreeable to our taste. We are not bidden to pray: "Give me this day a thick, juicy steak all smothered in onions." Nor does daily bread necessarily include butter, if there is oleomargarine to be had!

SHALL WE PRAY FOR OTHERS?

There *is* in the Lord's Prayer the suggestion that when we pray for daily bread we should give thought to the bodily needs of others and to what we ourselves may do under God on behalf of men, women and children who are lacking in the bare necessities of life. We are not bidden to pray: "Give *me* this day *my* daily bread." And it is a fact worth noting that selfish prayer that our own table be spread regardless of the consequences to others has in our time issued in bank failures, breadlines, mass unemployment, economic chaos and two world wars.

Shall we pray for others? One answer is: How can we help it if we pray at all? Think of a man praying for himself but not for his wife or child! Apparently prayer for others is universal. Primitive man prays for his wife and child as well as for himself. Indeed, some of his most fervent prayers are for those about him whose distress he may feel as if it were his own. And what of sophisticated man? Surely there cannot have been many people in the years of war who did not sometime pray for a boy in uniform ten thousand miles away. And what of man at his best? There *must* be meaning and significance, no little significance, in the fact that prayer for others does not cease when a low level of human culture is passed but is to be found at the very highest level of moral and spiritual life. When people come to share the likeness of Christ they are found praying not only for those near and dear to them but for their human brothers and sisters in all the ends of the earth. It can hardly be the case that what man at his best finds himself prompted to do has no correspondence with reality but is pathetically misconceived and futile.

My own belief is that prayer for others is the prompting of the divine spirit within us, and that it opens the way for a divine ministry to its object. The observation made long ago that "we are members one of another" is one which we of this generation will hardly deny, in view of the demonstration of its meaning and truth which has been given us. We are indeed bound one to another, for better or for worse, so that everything we do or think affects those about us in one way or another. Is it, then, any strange thing

: we should pray for others, or that our prayer for ers should be a medium through which God can k for their good?

LISTENING TO GOD

The Lord's Prayer, if we follow it, will prompt us pour out our hearts before God in prayer both for selves and others. And it will influence us in yet an- er way. More and more it will lead us to *listen* to d. We do something most unwise if we rush into the ne presence without ever stopping to learn of God at our real needs are, or what his purpose for us is, how we may undertake to carry out the divine in- tion for our life. The Lord's Prayer, it is important note, does not begin with a petition for the satis- tion of personal needs. Its first petition is: "Hal- ed be thy name"; its second: "Thy kingdom come, will be done on earth as it is in heaven." Blessed they who in prayer start where the Lord's Prayer ts, with thought not about themselves but about d and his Kingdom. They shall be given increasing ght into what they should pray for and be con- ed with. They shall be brought into fellowship cooperation with God, so that they will be found ng those whose lives are contributing to the good progress of humanity, and not among those whose onal attitudes, ambitions and practices are threat- g the world with fresh disasters. And they shall e to know a joy and a peace that the world cannot nor take away.

Gamblers at the Cross

By ROY LAWSON TAWES

OUR SOLDIERS stood guard at the cross of Jesus. They were rough servants of the state, an in their indifference. The cross was mere rou- , the Person crucified did not matter. Their only rest was in a seamless robe he had worn. So the liers gambled for that.

The soldiers would not share robe. There was no profit portions. Each man wanted whole piece. They said: t us cast lots for it, whose hall be." This was how one ld win. So they thought. s was also how four could . For all would be without robe of righteousness, the ment of salvation. The ss above them condemned the nblers at its foot.

When Jesus died for mankind, gamblers were at the s: When dice rattled at Calvary, man was off rd in the soul. When man won the material thing, lost the spiritual gift.

Nowhere does the cross afford greater contrast than the passionate concern of Jesus, and in the cold un- concern of people. We want the belongings of Jesus without any regard for him. We want what we can get our hands on, and not our hearts. We use the presence of the cross to our own selfish advantage. These many centuries since Jesus died, with their spiritual blessings upon us, we are still indifferent. We live off the continued goodness of God, and the saint- hood of others. We are habitually absent from wor- ship. We feel no sense of obligation. We are not dis- turbed by sin. We are out after *things,* not perfection of character.

THE SIN OF INDIFFERENCE

The gamblers at the cross chanced life away. It was a careless fling at self-expression. No accusing con- science prevented their casting lots. They never gave Jesus a thought. In doing what they wanted to do, they missed what God was doing. They gambled for personal possession of the robe. That meant each man for himself. Life was in a bad way with that fixed attitude and willful behavior.

A recent novel struck hard at the sin of indifference. The water supply of a mining district was poisoned. The health of a whole population was threatened with an epidemic of typhoid fever. A young doctor reported his discovery of a leaky sewer and asked for official action. The local health officer was too busy to be bothered and he let the people die. The young doctor blew up the sewer and forced reconstruction. The poison of gambling is in our land, and character is being killed. Too many in high places and low do not care. That tragic unconcern argues against the cross. Jesus always cares. The time is overdue for an effec- tive protest and action against this sin that crucifies him afresh.

Gambling has had priority in war. A meeting of in- ternational consequence was publicized by a wager be- tween principals. War bonds have been sold by various means of chance. God pity us! Bingo and the "jack- pot" have been in some of our churches. Gambling devices are set before youth. Delaware has had mil- lion dollar gates at the race tracks. Resorts have been jammed to play the tables and spin the wheels. The annual bill of gambling has gone into the billions. Yet pygmy-statured politicians advocate lotteries for national revenue. In the name of charity gambling is given respectability.

AMERICA ON A GAMBLING SPREE

Gambling is a disease that gets into the blood. It eats away the strength. It is a lust of the flesh. It is ill-gotten gain that completely wrecks the conscience. It makes both winners and losers the helpless victims of chance. Gambling wrongs God. It robs life of rev- erence, weakens the will and stains the soul. Gambling wrongs Christ. It denies the good of self-giving, the blessing of forgiveness and the love of neighbor. Gam- bling wrongs the Holy Spirit. It ignores sin, goes in wrong directions and is an evil influence.

Courtney Cooper wrote in a secular magazine: "America is on the worst gambling spree in its his-

tory." A widely circulated weekly presented a full page editorial on the gambling mania. Recall the testimony of Jerry McAuley, onetime rescue mission worker: "I have seen drunkards become sober and reliable, hundreds of them. I have seen thieves become honest and trustworthy citizens. I have seen libertines cleansed from their sins and become pure by the grace of God. But I could count up all the gamblers I have ever seen reformed on the fingers of one hand."

Says the Scriptures: "Take thought for things honorable in the sight of all men." Let us take heed, and pray God to save us from indifference. The indifference of professing Christians to abounding iniquity! The indifference of gambling sinners chancing life away!

LIFE IS NOT A GAMBLE

The gamblers at the cross distorted the true definition of life. They defined life as a gamble. That false meaning is not lacking among moderns. It is the most used alibi. Calvary is the clear and forceful answer. Jesus said, "I am the Life." That is the truth of the cross. Jesus is indeed ampler life for human need. He alone satisfies the human quest. He alone underscores the eternal worth of man. Life was never a gamble with Jesus. It was a compelling experience of faith. It was a constant experience of hope. It was a sharing experience of love. That experience was kept within the holy will of God. That experience ended in supreme sacrifice for human guilt.

The real Christian knows that life is not a gamble. Christ lives in those who are wholly consecrated to him and to his service. The good man has life in abundance. Life is a high calling, never a low business. The real Christian will not deprive his fellows of anything. He wants only wealth that is rightly earned. He does not trust to luck. He is not ruled by blind fate. The real Christian refuses to believe that

> Life is a game at which from unseen forces
> The cards are shuffled and the hearts are dealt.

The possession of things is from within. The gamblers at the cross did not know that. The mastery of time and circumstance was in the cross. The gamblers did not know that. Time can be used for the accomplishment of a meaningful task. Circumstance can be used as a triumph of the spirit. That is why God did his greatest work in Christ, and for man. Oh, the indifference of people! When the Infinite Heart broke over a lost world, human hearts were unstirred. Our own day is at Calvary again! We have wanted *things*. We have lived for things. And some interpretations of peace are that our boys have died for things. The Christian way of life is not out of danger. People are not right on the inside.

Thomas Chalmers named the "grand essentials" of life as "something to do, something to love, something to hope for." Let no man contend that God denies him these golden opportunities. We are called to take sin seriously, love humanity redemptively, and plan tomorrows creatively. God had the cross as his task, the world as his love, and the future as his purpose. If know ourselves as children of God, we will work live in the saving knowledge of Calvary.

'SOMETHING FOR NOTHING'

The gamblers at the cross asked something for nc ing. Each gambler wanted the robe without cost himself. Calvary shows that great and good livin very expensive. Whatever is worth having is wc paying for. Life is an investment of time and tal and substance. The saint succeeds where the ch fails. "I beseech you therefore, brethren, by the m cies of God, that ye present your bodies a living sa fice, holy, acceptable unto God, which is your reas able service." At such high cost does one come i the beautiful, rewarding relationship for which lif intended. That is the total investment of self.

A gifted artist committed suicide, leaving this s rowful note: "I am fed up with inventing devices getting through twenty-four hours a day." Look that statement in comparison with the record of thirty-three years of Jesus. One day of meaningl monotonous time! Thirty-three years timed to e nity! Man is *not* the master of his fate, nor the c tain of his soul. The poet's stoicism will not Christ is the Master of life, and the Captain of salvation. By his own precious blood he measured value of immortal man. By his own precious blood paid the full price to save him.

THE NEED FOR SELF-RESPECT

The gamblers at the cross cheaply regarded th selves. They had no monopoly on that viewpo Moderns are cursed by it. This age has suffe heavy loss in self-respect. We have failed to be lo to the best. There is a lost sense of origin and dest tion. There is a lost passion for souls. There is a hope for the world situation.

Said Florence Nightingale of her Crimean missi "I am in sympathy now with God, fulfilling the p pose I came into the world for." In sympathy w God! That's it. Seeing ourselves, and others, as G sees us. Seeing the world, as God sees it. Seeing G as he is revealed in Jesus Christ. Once this str reverence for life grips us, we will tell what we h seen and felt. We will be done with casting lots. C all will be upon the altar, *because God is worth*

I found this verse of prayer in my reading:

> Fronting my task, four things I ask:
> To be true, this whole day through;
> To be content with honest work,
> Fearing only—lest I shirk;
> To see and know and do what's right,
> To come, unsullied, home at night.

Amen. Life useful. Work well done. Conscie clear. Character intact. Such self-respect is necess today. The cross holds us responsible for what we a We may be gamblers. We ought to be evangels Jesus. Only then are we prepared to "go home night."

What Shall I Do Then With Jesus?

By JOHN W. McKELVEY

Pilate said unto them, What shall I do then with Jesus which is called Christ? Matthew 27:22.

THE GREATEST QUESTION that in all the crowded centuries has ever been asked fell from the lips of Pontius Pilate, a man who, when came "the moment to decide, in the strife of truth with falsehood, for the good or evil side," finally chose the way of cowardice and compromise, and for thus doing reaped forever the unquenchable contempt of all mankind.

This question was asked when one Jesus of Nazareth stood on trial for his life before the vacillating puppet of Caesar in the Praetorium at Jerusalem over nineteen centuries ago.

I

JESUS BEFORE PILATE

On the face of things it seems strange that the trial of one so lowly as a carpenter should be the occasion of such an immortal question. But Pilate knew, if he knew anything, that things were not as they seemed. He made no boast of spiritual discernment and he cared little for religion, religion as he had observed it in pagan Rome and pharisaical Jerusalem, but this strange Man from Galilee had moved his craven heart. His bearing, for one thing, had nonplussed Pilate, and his silence in the presence of his accusers was unlike that of other men arraigned in judgment. To Caesar's governor Jesus stood as one unafraid of what men should do to his body, serene in the knowledge that, wreak their wrath on him as they might, they could never kill his soul.

The realization of the significance of this confidence on the part of the accused Galilean gave Pilate reason to pause. Ridiculous and unimportant as this case appeared to be, he knew, politician that he was, that he dared not judge it lightly. Thrice already had he blundered in dealing with this cantankerous people Israel. Another mistake, and his public career would be ended, his fantastic effort to straddle crucial issues cut off forever. If this man Jesus was not worthy to die, and he yielded to the raucous cries of the priests and the populace and gave him over to be crucified, his failure to administer justice with high impartiality would be equivalent to political suicide.

But on the other hand, if the charges against this Nazarene were true, or even if for the sake of expedience the charges were assumed to be true, it were better in Pilate's reasoning, fearing as he did the fury of the people, that one man should die than that the city should be drenched in blood.

But were these charges true? The indictment, hastily drawn up by the cunning lawyers of the Temple, was obviously a document based on the principle, "Tell a lie big enough and no one will denounce it." It listed three charges: that he was an agitator, that he interfered with the collection of taxes, and that he claimed to be Messiah, Christ—that is, a king.

But Pilate knew, as he sat on his judicial chair and stared coldly and calculatingly into the sublime face of that silent Man standing with bound hands amidst the terribly tenseness of that unforgettable dawn, that this man was not, first of all, an agitator. If Pilate had given second thought to the multitude of rumors that had trickled across his desk during the course of the past three years, he would have remembered how a centurion billeted with the Legion in Galilee had reported his daughter cured by this man in miraculous manner, and would have concluded that he was nothing but a miracle-worker, at worst an extremely considerate person, undoubtedly slightly "touched," who went about doing good.

Certainly, as he gazed upon him now, clad in a purple robe, crowned with a crown of thorns, his face streaked with rivulets of blood, a spectacle *reductio ad absurdum,* Pilate was convinced that this man was guilty of no violence and the instigator of no revolutionary movements.

As to the second charge, Pilate was equally aware of its incredibility. Doubtless he had heard that one of his tax-collectors, Matthew by name, had given up his post, a profitable seat of customs, without a solitary effort to be recompensed by his avaricious successor. Matthew was a plain fool, so Pilate thought, but his decision to follow the Nazarene carpenter in no wise hindered the collection of taxes. It was the same with Zacchaeus, that stupid man of Jericho, who turned soft when he met Jesus and gave his hard-earned money to those from whom he had extorted it and the balance to the poor. If men chose to disperse their early treasures in a vain effort to lay up heavenly treasure, that was their affair, according to Pilate.

But as for this man interfering with the collection of taxes, that was a rank lie. Was it not reported how he answered the Temple lawyers: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's"? Whatever else you wanted to make out of that, at least it recommended that men conduct themselves as good citizens of Caesar's empire, and what more could a ruler want?

There was, finally, the third charge—that this man claimed to be Messiah, Christ, the king of the Jews. Surely not this man, thought Pilate. If they had accused Caiaphas, the high priest, pompous with authority and entrenched with special privilege, he could have believed them. But this man, no. Had he not said, "My kingdom is not of this world"? No, this man was not worthy to die, he had not done anything to merit death, he was an innocent man. The charges were not true and Jesus deserved to be set free.

But to set him free straightway would be only further to infuriate the chief priests. That was self-evident. If he could but create a diversion, placate them by some devious deed—ah, yes, they had a cus-

tom of the governor releasing a prisoner at the Passover feast. Alas, however, the multitude would not be placated by a subterfuge, and Pilate, the epitome of moral cowardice, asked, "Whether of the twain will ye that I release unto you?" They thought and said, "Barabbas."

Beyond question, Pilate, frustrated by the strategems of the chief priests and cornered in the relentless grip of mob hysteria, unable to decide "in the strife of truth with falsehood for the good or evil side," and unwilling to risk his seat of power either for the cause of truth or for the favor of the Jews, Pilate with cynical sarcasm flung into the teeth of the bloodthirsty priests this greatest of all questions: "What shall I do then with Jesus which is called Christ?"

II

CHRIST AND THE CHIEF PRIESTS

Even if they rightly heard this interrogation, the priests and the rabble assembled in the Praetorium that Friday dawn were so calloused and insensible to the spiritual implications of their heritage, they the chosen people of Zion, that they repudiated with malevolent fury the fond hope of Israel for many generations, the Messiah himself. Or would it be more accurate to say, Eyes had they but they saw not, ears, but they heard not the things which the Lord, the God of Israel, would have made known to them? Could they but have remembered!

Could they but have remembered the bitter exile of their ancestors when the Holy City lay in ruins and they themselves were "displaced persons," battalions of enslaved labor in the pagan empire of Babylon, desolated and heartsick, victims of military arrogance and exiles denied the four freedoms! If they had remembered how their forefathers sat down by the rivers of Babylon and wept, how they hanged their harps upon the willows in passive resistance when they that carried them away captive taunted them and required of them a song, saying, "Sing us one of the songs of Zion!" Then they would have remembered how with resolution and resignation their forebears solaced their grief in the blessed hope of a Messiah of the spirit. "How," they asked, "shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Encompassed as they were by hostile oppressors and emasculated of political prerogative, they dreamed no crazy dreams of earthly empire. They dreamed rather of liberation of the spirit and triumph in the soul, and they envisioned the Messiah, their emancipator and redeemer, in the character and form of a servant, a suffering servant, one "despised and rejected of men; a man of sorrows, and acquainted with grief." Surely, they said, "he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lam to the slaughter, and as a sheep before her shearers dumb, so he openeth not his month."

Inspired thus by such a concept of the invincib Messiah of the soul, those valiant people of the Ex spurned the deprivations and handicaps of the cra and materialistic world about them and built the hopes on the unchanging values and eternal consol tions of God's Messiah.

But alas! the priests in the Praetorium, the ec nomic royalists of Pilate's day, and the rabble, t unworthy heirs of Israel's legacy, greedy for pow and ambitious for selfish privilege, remembered not ing of the unsordid precepts and ideals of the Law a the Prophets. They plotted with shocking boldness overthrow the hated Roman yoke, to possess their lan in a paltry, race-conscious nationalism, and to stifle a upsurging of the spirit of freedom and truth with t exercise of an iron-fisted hand and a cold-blood policy of liquidation.

They set themselves with deliberate care to disto and obliterate any dream of the Messiah except th of a political potentate and a military conqueror.

To be sure, they did not understand this Nazaren and they never would. His endless utterances on t Kingdom of God and his scrupulous abstention fro the use of violence to establish it—these things th comprehended not. As to his claim to be the Messia they discredited that altogether. That the comm people heard him gladly; that men beheld in him "t glory as of the only begotten of the Father full grace and truth"; that men brought to him "all th were diseased, and them that were possessed wi devils . . , and he healed many and cast out ma devils"; that they followed him whithersoever he we and "were astonished at his doctrine: for he taug them as one having authority, and not as the scribes that in his presence people were convicted of impuri and wickedness—like Mary of Magdala and t woman of Sychar; that when he was nigh, men we emancipated from the tyranny of things—like Pet and Andrew, James and John, who left all and fo lowed after him; that when he passed by, the blin saw, the lepers were cleansed, the rich were impove ished, and the poor had the gospel preached unto ther that as he dwelt among men, some like Nicodem came seeking from his lips the secret of the life etern and others like Lazarus laid aside the shackles of t grave and walked forth in the power of that life; th to an increasing host of simple and unsophisticat souls this carpenter from Nazareth, this teacher con from God, was acclaimed as the Son of God, becau as many as saw him saw in him the Father, the Go of Abraham, Isaac and Jacob; that all these thin were so the chief priests and the ranting rabble knew and with blind and vindictive hatred they recreant ignored them.

To Pilate's sarcastic question, "What shall I do th with Jesus which is called Christ, Messiah, king they shouted: "We have no king but Caesar. Aw with him! Let him be crucified!"

III

THE KINGDOM AND OURSELVES

What unpardonable and irreparable evil was perpe-ted that day! Pilate, the administrator of Roman tice, knew not what to do with Jesus the innocent zarene. The chief priests and the multitudes, the sen people, knew naught to do to Jesus the Lord's inted but to crucify him. What then remained? thing but the power of God. And God who "sent his son into the world to condemn the world; but t the world through him might be saved," the Al-hty and Everlasting Father manifested his power the third day, and raised Jesus from the dead, and the end of forty days thereafter set him down at right hand of his throne of righteousness to reign ever and ever. And the Kingdom which Jesus ached and for which he died, that Kingdom God ablished without delay in the hearts of all those who eved on his name. How this Kingdom has sur-ed the swift march of the centuries I cannot fully , but it is supremely true today.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

Onward, then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song;
Glory, laud, and honor
Unto Christ the King;
This thro' countless ages
Men and angels sing.

But alas! even so, it is as though today the hour-s of time has been reversed, and it is we, not Pilate, o sit in the seat of judgment, and we, not the chief sts, who wield the whip-hand in things both celes-and terrestial. Escape it we cannot, and answer it must: "What shall *we* do then with Jesus which alled Christ?"

don't know how you aim to answer this question how you feel about the world and our individual collective responsibility to the Kingdom of God, I feel somewhat like the young man who signed first salary check on which was printed this official e: "Your salary is your personal business—a confi-tial matter—and should not be disclosed to any-y else." When the young man read this, he added: won't mention it to anybody, I'm just as much amed of it as you are."

am confident that many of you are overwhelmed h shame at the frail and futile way we have thus manifested our love and loyalty to Jesus and his gdom. But let not our hearts be troubled, neither them be afraid. For what happened nineteen cen-ies ago can happen and is happening even now. ough men crucified Jesus, the amazing thing, to quote Roy L. Smith in his booklet, *The Greatest Question,* "was that when he died he did not lose touch with his followers, but that he entered into a new life which made it possible for him to be always at the Christian's side. He became a living, reachable, spiritual presence, and any man who desired to do so might thereafter live a life which had an entirely new quality. This, John spoke of as 'eternal life,' because it was capable of surviving all experiences, even that of death."

This was a matter of record. When the disciples reassembled after the resurrection and assayed on the Day of Pentecost to make the power of God through Jesus' presence available to every mortal soul, the on-looking populace stood agape and speechless, "and were in doubt, saying one to another, What meaneth all this? Others mocking said, These men are full of new wine." But their ridicule and scorn dismayed not Peter and those upon whom the Holy Ghost fell.

This same transforming experience has fallen, I pray God, even upon you and me. For "Jesus Christ is the same yesterday, today, and forever." And this incor-rigible fact is at once the despair of "our little sys-tems" and our strutting Caesars, and the foundation of hope both for the high and low, the rich and poor, sick, sinner and saint. For in a manner comprehended fully only by God himself the messianic dream of the prophets, the Kingdom of God, is being fulfilled before our very eyes. It is being fulfilled in a twofold man-ner: first, within you and me; for as the Scripture says, "behold the kingdom of God is within you." Thus has Christ come again, as John's Gospel under-stood the messianic hope, into each receptive heart, and having come, there springs up the evidences of the life abundant, a spirit of peace, power and security such as only Christ, the Lord of life, can bestow.

Secondly, the Kingdom of God is being fulfilled be-cause you and I, having become new creatures in Christ, are henceforth obligated—become bondservants to Christ, as Paul phrased it—to labor in behalf of a new order of life among men—"an order so different from the present competitive, materialistic, burden-some, unjust, warlike and selfish world that by con-trast Jesus called it, and it will be 'the Kingdom of Heaven.' "

Some years ago when one of my brothers decided to get married he wrote at once to my father and mother to break the good news. Eager to win their approval of his chosen companion on life's way he described her charms of personality, her capacities of mind (she was on the point of receiving her Ph.D. from Harvard one year ahead of him) and her diverse attributes and gifts. And then he said: "There is only one thing wrong with her and that is that she belongs to the same race as Jesus."

You may be sure my parents held that as no fault in her, and in due time both my father and I had the privilege of uniting them in holy matrimony.

Listen, my friends: if the peoples of the earth shall say nothing worse of us than that we possess the mind of Christ and reveal the spirit of Jesus, then there is hope that the Kingdom of God is nigh!

For This Time of Tension

By John Paul Jones

WHAT I SAY this morning is nothing original, but is by way of reminder. It is addressed to religious people, especially Christians—to the churches of whatever faith or denomination. We, the presumably spiritually minded and ethically concerned, have a responsibility always, and especially in this time of tension. The American people are uncertain, afraid, and to a considerable extent unnerved by the events of recent years, especially the culminating events of the last few months. We are visited with a great deal of confusion and contradiction. General Marshall, for instance, says that peacetime military conscription is a necessity. Other high ranking military and naval men reply to this in the negative. It is the same way with a good many other things.

The distinguished editor of the *Saturday Review of Literature,* Norman Cousins (the man who wrote the now famous editorial, "Modern Man Is Obsolete"), thinks that the conscience of America has been paralyzed. He bases his fear primarily on his observation that we as a nation appear to be absorbed almost completely in planning for a wonderful time for ourselves, oblivious to "continents caked with the dry blood of misery . . . the homeless and the sick and the damned everywhere." Mr. Cousins is worried because "all the world is watching America." We didn't suffer greatly during the war; that is, compared with the other nations. Bombs didn't fall on us. Our civilization is left intact, and we suffered relatively few casualties. But now Mr. Cousins says we are absorbed in planning for a wonderful time for ourselves and we are readily losing sight of the frightful conditions that affect the civilized world on all continents. At the same time Mr. Cousins is aware that we are uneasy among ourselves. He might have pointed out that the way we are treating each other at the moment in matters of race, industry and other respects, does not indicate a good conscience. How could it be otherwise? one might ask. How could people of good will, let alone spiritually minded people, indulge in all the frightful things of total war except that that conscience be dulled and impaired? Who does not know that many of our values have been inverted and that it is hard for a man to distinguish between values that are spurious or temporal and things that are eternal? The times are bound to be troubled.

One hundred and fifty prominent business men of our city listened intently one day last week to an impassioned speaker pleading for recognition of our serious dilemmas and calling upon all men of good will unselfishly to give themselves with faith and hope right wrongs and build a better world. At the end of the business men, speaking for the group, than the speaker and solemnly declared, "Only by the help pure religion can these things be done."

How can religion help?

I

First of all, religion reminds us that the best th for our souls, as well as for the country and the wo is to get down immediately to practical good wo Anybody can see that the first of these is a matte which the strong must help with the burdens of weak. A rich and well fed nation has got to resp as brothers to continents of people freezing and st ing. How is it going to be paid for? Will we h enough to go around?

We cannot put the question in that way. It is a family already in distress when some great em gency comes. The family may already be in debt the finance company and not know how it is going pay next month's bills. Then a member of the fam is stricken with a serious malady. It means hospi special nurses, trained surgeon. We may ask oursel how it will be paid for, but we do not ask it alo We say life is at stake. That must be the first c sideration. It is not different in the world fam The task has got to be accomplished regardless of h or whether it is paid for, and if we have to conti rationing; by tightening our own belts. We have to do this in self-defense if for no other reason. H gry and freezing continents mean chaos and revolut These may destroy our own economy and our c morale. We talk very glibly about its being world. Let us realize that that is the truth, and i a truth that cannot be trifled with.

In the second place, we have got to achieve a v control over our own affairs and the affairs of the tions whose destiny has fallen into our hands. At h this means a steady hand and patient understandi The labor unrest may be primarily a selfish one, not entirely so. It is a part of the unrest and un tainty of the times. Moreover, workers, whether t be organized or not, respond to about the same e tions, good or bad, to which the rest of us respo But the problems that are presented by the whole tional scene have got to be faced with resolution courage, and calmly.

We have got to learn how to be just and helpfu the areas we occupy in foreign lands. In this new perience we have got to plan as successfully, work hard and spend as freely as if it were a desperate of self-defense. We are now fighting the battle peace. If we can draw out the best in our enemy tions, and win their cooperation, we will win it. If blunder, or by blindness and selfishness provoke worst, we have lost the only battle that matters. do this we must achieve patience and a steady hand home. We must set our own domestic house in orc Then, and then only, may we avoid confusion failure abroad.

The third achievement of good works is to ex every pressure to get the United Nations Organizat

ng. It has been built and planned with the greatest e and pains. It has machinery to work on the cause l cure of war. It is a great step forward in the ection of world government. It must not be lost nt of in this time of tension. We must exert na- nal and world public opinion to make the United tions Organization work. The papers carried the emn and urgent appeal of four hundred scientists cerning the control of atomic energy. They told us no uncertain terms that it must be international trol; that national rivalries over atomic energy— attempt to keep the secret of the bomb—will be al, not merely to world peace but to ourselves.

II

What has religion to do with all this? Well, re- on concerns motives, forms of behavior, spirits and itudes.

The American mood at the moment is not what it ght to be to accomplish these things. The American rit needs attention. Religion fails in its foremost y if it does not remind us that good works can be omplished only if we go about them in a humble l penitent mood. There is a wonderful promise in New Testament: "If we confess our sins God is thful and just to forgive us and will cleanse us from unrighteousness." Now the church must remind us this need for cleansing. Religion must call us to itence for the blindness and weakness of the forces good will in that they could not prevent the devas- ng orgy of world war. Four thousand years of the deo-Christian religion should have made our civiliza- n better and stronger. The forces of religion, which ans the fellowship of the people of good will, should ve prevented this catastrophe. We must bow in peni- ce because we did not.

In the second place, we must all be humble and nitent about the needless brutality of the world con- t. Yes, Americans along with all the rest. I am not erring only to the highly questionable extent to ich our country indulged in the warfare against ilians, the most effective and devastating of all. I referring to the manner in which we ourselves estepped the rules of warfare in the desperate Pacific nflict. I prefer to believe that it was at the instiga- n of individual commanders and not by order of high command that we violated our own rules ncerning prisoners, the wounded, hospitals and civil- s on the far-flung islands of the Pacific. But we ght as well be prepared now for some of the shock- things that will be told us when our returning diers and sailors feel free to talk. And though we y repudiate such atrocities they have nevertheless en committed in our name. There can be no good rks without penitence and forgiveness and cleansing m this unrighteousness.

And once again we have to employ forgiveness of r fellow men and of God himself for our unwitting d unintended blunders. Many of them could not be ped. We rejoice in the noble speech General Mac- thur made in the signing of the treaty with Japan. e have reason to believe that wisdom and humanity is the controlling motive, not only with MacArthur but with many another in responsible positions over conquered nations. But the failure of the American military government in Germany and the checkmating of UNRRA by red tape, as well as the haggling be- tween the Allied powers, has cost terribly in human life and in good will toward America. The experience of more than one distinguished American parallels that of one I happen to know. He gave up heavy responsi- bilities, and important ones, here at home to work with UNRRA. After several months he felt that he was accomplishing nothing. Somehow the machinery failed to work. Serious failure cannot be denied. We have got to be big enough to admit it and to try humbly in the future to do better.

III

Finally, the meessage of the church for this time of tension is to inspire people to labor in hope and faith. Whatever the tension or confusion, however dark any hour may seem, our business is to face toward the light, to turn our backs on the things that are behind and to press on to accomplish those things which ought to be done. It is common sense to make the best of any plight rather than to mourn over it, but religion must inspire people with more than resignation or sto- icism. It must make them believe that victory at the last for the forces of good is certain. It must convince people that the stars in their courses fight for righteous- ness. It must glory in the power to suffer, not as those without hope, but in confidence that for the spiritually minded there is no final defeat.

But I am only one person—someone may reply. What can I do? Nobody is more than one person. The gigantic war effort was but the sum total of in- dividual contributions. Of course, it was marshaled and organized and focused. That must be done again for the cause of world order and for preparing our na- tion to take its place in that order. But the first re- sponsibility is to be sure that our own personal spirit and effort are what they ought to be. Then we must study how fellowships of good will can make their voice and spirit effective.

Dark as the hour is, the picture can be changed. True values can be retrieved, idealism can be recov- ered. If the reservoir of good will has run low, we must fill it up. We need to keep our heads and guard our spirits. God has not left us without an anchorage in the things which cannot be shaken. But the spirit must be powerful and strong to cast out fear. How can a man help to overcome the fear of the world if he himself is afraid!

With God all things are possible. But a man must come to God humbly, in penitence, and with a patient faith. The reward will be courage, hope and strength crowned with the victory which works harm to no man, but overcomes evil with good.

CHRISTIANITY is essentially a social religion, and to turn it into a solitary one is to destroy it.

JOHN WESLEY.

Radar — and Religion

By EDWARD REIGHARD

AN ANALOGY between the human soul and radar is most apt. As Jesus used parables to explain the hidden truths of life, it is well occasionally to strike an analogy which reveals in simple story the mystical ideas underlying our faith.

Faith is given us to lengthen out our reason. The deep truths of life cannot be seen. It requires some faith to know that the world is round, although it is a scientifically demonstrable fact. One can't stand off to one side and say, "Oh, my, it *is* round!" There are truths about the world beyond the realm of reason and those are even more matters of faith. We must reach over the horizon and find the ultimate truths. We so often seem to be living in a fog. Religion brings the power to reach beyond the horizon, to pierce the deepest fog. Radar likewise is the magic eye which sees beyond the limits of human optics. Religion and radar achieve this end because they are both sensitive to impulses of which we are not normally conscious. We are surrounded by radio waves and spiritual powers but only a few of us are properly equipped to send and receive messages.

WHAT IS RADAR?

To understand the underlying principle of radar we need only to know that certain radio waves or pulses traveling with the speed of light (186,000 miles per second) bounce when they hit an object in their paths. Twenty years ago two men experimenting with radio waves in Washington, D. C., discovered a distortion in receiving radio signals. They discovered that the distortion was due to the reflection of waves by a small steamship in the Potomac. It became obvious that if an object is squarely facing the source from which radio beams are sent, they will bounce back to the source. If the object is partially directed away from the source, only some of the waves will return, the others bouncing off at an angle and losing themselves in space. That is exactly what happens in religion. When we are facing God squarely and sending out waves in that direction, they will come back and we shall be assured that God is out there listening. When we send out a prayer in the direction of God, that prayer will come back. Our first problem is one of transmission, of praying. The second is awaiting its return. We all call upon God in moments of great happiness, tragedy or confusion, but we, not God, turn away before we get our answer. We are so busy about so many things.

The problem in building radar was to develop a radio wave of sufficiently high frequency that it could be directed at a given target and from the returning impulses one might judge the distance of the objects in their paths as well as the location. Whether or not our souls can send out such beams and find God depends upon spiritual frequencies which we have developed. The truths of the spiritual and eternal world are out there somewhere. Our souls act as spiritual radars. Their power for sending and receiving i pulses depends upon the development we have achiev and our mental skill as operators to interpret our fi ings. Given a well defined radar beam, or soul's bea a clear sharp impulse is sure to return.

Radar can be used for many things besides send out beams of detection. In the past war its purpo have been many fold.

WARDING OFF DISASTER

1. It can detect the enemy. It was radar wh enabled the R.A.F. to save the day when the Luftwa threatened to bring England to her knees. No mat how thick the fog or black the night, radar's pe trating eye picked up the German planes as they l the continent, giving the R.A.F. fighters the maxim time and the most accurate information for count attack. So our consciences save us. Sometimes we ca believe that the enemy is starting an attack but "bogey" appears on the radar screen. In war "bogey," an unidentified object on the radar scre meant General Quarters, preparation for combat. life we often see a strange and somewhat alien obj cross our paths but fail to put ourselves on the al Yet there is still evil in the world and that evil attack our souls, our character, our health. There m or may not be a devil at work in the world, but t there are powers inimical to the welfare of man a mankind, no one will deny. Education, training a experience will not save us from these enemies a more than discipline and skill could save our fleet. took the radar in the army and navy. It will take spiritual radar to save mankind. Call it the conscien or the soul, or guidance—whatever it is it must wa us of impending disaster.

2. The IFF (Identification, Friend or Foe) also help in discovering the good things of life. A ra on a ship or station picks up an approaching pla upon its screen. Unable to tell through the overc or darkness whether it is an enemy plane or one of own, the station sends out an interrogating pulse. the plane is friendly, its IFF transmitter is trigge off by the plane and proceeds, without human ope tion, to send out a coded signal. The gunners do below hold their fire and, if necessary, the plane guided on its way. Through the IFF of our souls can find the good things, the friendly things w which the world abounds. Because of the limited ho zons which bind most of us, because of the darkn the fog and the hurry, most of us are passing frien goodness and beauty without recognition.

'BOMBING THROUGH OVERCAST'

3. There is another use of radar; a good example the BTO (Bombing Through Overcast). Jokingly t is called the "Big Time Operator." It not only gui the plane but also tells the pilot exactly when to be his bomb run. Geared to his bombsight, it automa cally releases the bomb at the strategic moment. T guide to fire control has so increased the precision t impossible bomb hits were made in many air raids. W miss so much in life because we cannot find the targ

s too cloudy or dark and we are tremulous. Again, are not clever enough to make the split-second de-on.

n these days of reconversion we are all being called n to make tremendous decisions. We have new sets iims and goals. Many of us are going to miss our gets, our opportunities. We may rely upon our ıtal agility in these situations, but as the pilots' ds have not proved as efficient as the instruments guiding bombs and planes, in spite of excellent ning, so our knowledge and skills will not be suffi-t to enable us to strike our goals. We shall need ely upon faith, upon the information which comes is from spiritual sources beyond the horizon. We 't rely on our senses, the things we see and feel, but ıt rely upon a spiritual radar that is within our ı souls.

GETTING OUR POSITION

. One of the greatest achievements of radar is not ply detecting the enemy, detecting the friend or hit-the target squarely, but in plotting position. The I (Plan Position Indicator) is a round fluorescent s disc, the face of a cathode-ray tube, on which is ever changing topographical map. Water, which ects few of the transmitted pulses, appears black; d, with a number of smooth surfaces facing in the ction of the plane or ship from which the pulses beamed, shows as gray; while built-up areas, with reat many smooth surfaces directly in the path of beam, are reflected on the scope as bright paths. this radar facility a ship sails in and out of har-s, around a maze of islands and reefs through the kest fog with greater safety than in daylight navi-gation by eyesight. It is the radar of the soul which enables mankind to realize the nature of his universe—how it has meanings greater than those which appear on the surface. There is so much beyond our physical knowledge; so much that is more important than the things we can see in the limited space of this room or this city.

In the novel *Anthony Adverse* we find the old philosopher advising the young man Anthony: "Anthony, you know there is a difference between being a man of the world and a gentleman at home in the universe." Although a lot of people covet the title, "Man of the world," it isn't a hard one to win and it carries little satisfaction. But a "gentleman at home in the universe," that carries a significance by which real men are known. A man who feels that he belongs, that he is an integral part of the universe, that God has made him a pillar in his Kingdom, that man alone knows the satisfactions which come from spiritual living. A soul-radar that can give us our position in the Kingdom of God can bring security and happiness.

TOWARD WIDER HORIZONS

Radar played a greater part in World War II than the atomic bomb itself. So the soul which sees truths as yet too big for man's limited vision has directed mankind in his struggle upward from the clay. It is this power which has set him above animals and enabled him to push his horizons outward into the unknown. It is the awareness of the spiritual world beyond the natural, an ability to make use of this awareness, and finally to control one's responses to it that has made our progress possible—and that promises in the ages to come even greater advancement.

A Pastoral Prayer

By King D. Beach

T IS nothing less than into Thy holy presence that we come, Almighty God, this morning, if we so l. Help us to realize that instead of spending this ır indolently we may spend it in the highest achieve-nt possible to man—that of entering into fellowship th Thee. If so far in our worship we have been lty of the sacrilege of a wandering mind and in-ferent spirit, we now take hold of ourselves to turn ıd and heart to Thee.

Irrespective of age, of material possessions, of work, temperament, we need Thee. The needs of one are t the needs of another; yet we each long for the far w, the sense of direction in conflicting advices, the nfidence in the good way, the liberation from fear, rry and sin, the self-mastery, the unification, the mulus of the best, the fellowship with Thee available w for each of us. In success and failure, happiness d sorrow, play and work, in the daybreak of life, e noon hour and the sunset we are lost and blind d defeated without religion and without Thee. ome, O Father of our Lord and Savior Jesus Christ, into each mind and heart. We make room for Thee now.

Some of us are in the vicious grip of events and habits which seem unbreakable; some are caught in rapids which continue to sweep us far from shore. Break such bonds, O Thou shackle-breaking Christ. We hear again the words—"Loose him and let him go."

We thank Thee for the resulting peace which is ours. But may our peace not be selfish disregard of the ills of others. We would not abide apart in comfort of body and mind, aloof from the sufferings and misery of a breaking world. With multitudes of every land we lift our prayer that the black demon of war may be destroyed. We pray for the President of the United States and his advisers, and the leaders of the nations of the world, that they may govern in righteousness and justice and not in nationalistic ambitions, hate and greed. Help us to master the prides and prejudices of our hearts, and as Christians and as a church to demonstrate the spirit of the Master. Amen.

Evangelism for Our Day

By HILLYER H. STRATON

ONE of the minor tragedies of modern Christianity is that the word evangelism with its root meaning of good news from God to man has been so misused in certain circles that the thing for which it stands has been neglected to the great detriment of the church of Christ.

In the history of religious development in America it is highly significant that the Protestant groups which were on the ground floor in colonizing this country and were exceedingly strong on the eastern seaboard are not the groups that are strongest numerically today. At the beginning of the nineteenth century it would have been difficult to find two groups farther apart in their organization or in their theology than Methodists and Baptists. The Methodists had a closely organized hierarchical society with presiding elders and bishops plus an organization which kept careful control of the churches. They were Armenian in their theology. On the other hand the Baptist churches were independent to an extreme and their theology was Calvinistic. In speaking of this period, Dr. Latourette says in his *The Great Century,* "Methodists and Baptists won so prominent a place in the west that, when it was no longer a frontier, they remained the largest of the Protestant groups. This was probably because in their zeal for carrying the Christian message to the unchurched and especially to the rank and file, they appealed to what was the nearest approach to a proletariat in the older American stock."

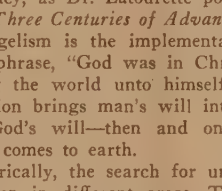
● *Permanent Results of Evangelism*

The reason for the phenomenal growth of both these bodies was their constant emphasis upon evangelism. It was such a consuming passion with them that in many instances they neglected other important areas of Christian activity, but their evangelistic zeal did build strong churches. Not only that; it won untold numbers to allegiance to Jesus Christ who otherwise would have been bereft of Christian ideals and Christian teaching.

The spiritual zeal of this movement is directly traceable to the Great Awakening. The revivals of this era have much in common with the mass movements in other lands which have done so much for the spread of Christianity. There certainly were some excesses but the revivals "brought marked moral changes." They denounced most of the gamut of practices which to the Christian are sins and led many to abandon them. Out of it came an impulse for more schools. They were one of the forces making for democracy, as Dr. Latourette points out in his *Three Centuries of Advance.*

Evangelism is the implementation of Paul's phrase, "God was in Christ reconciling the world unto himself." Reconciliation brings man's will into unity with God's will—then and only then heaven comes to earth.

Historically, the search for unity has been seen in different areas. The conquerors have always failed to unite the earth and please God they always will. Intellectuals, probably as best exemplified by the Renaissance, sought unification in man, in man's enlightenment, in his education, in his science. These were to bring in the glad new day. It is at last plain that intellectualism is not enough. If unity—the bringing of heaven to earth—is to be found it will likely be discovered that the Reformation marked its beginning. The theologians of the Reformation believed that unification—reconciliation—could only be found in God. But the Protestant Reformation has not been completed. It is still searching for a true basis upon which it can make a concerted impact upon the world. This may be found finally in what Hendrick Kraemer so aptly termed "biblical realism." The Renaissance has its place in the life of man, yet the Reformation and what it ultimately stands for holds the true key to the solution of our problem. Thoughtful Christian leaders are recognizing that the modern ecumenical movement may establish this as one of the great epochs in the Christian church, for it is the ecumenical movement that is spreading the truth of the Reformation to every corner of the globe. The day may be nearer at ha than we had dreamed.



HILLYER H. STRATON

● *Biblical Evangeli Is Fundamen*

Christians have always believed t unification—or, as Paul termed it, r onciliation—will come when men kn the gospel. From the beginning the g news produced unity "and the multitu of them that believed were of one he and of one soul." Evangelism is the t of taking the way of Christ to men w otherwise would not know it. It is fa whenever Christianity gives up ev gelism. When the Moslems conquered Persian church, they did not immedia eliminate the Christians. They just manded that evangelism be abandon This spelled the death of the Pers church. The modern Coptic church a other Near-East churches have little fluence or impact because they have b deadened by a lack of evangelism. Th facts are gleaned from Warburto *These Things Will Last.*

It is certain that evangelism for day must be biblical in character. T generation is increasingly recogniz that the Bible is the great source our knowledge of God, that it is Go revealed Word. There are two extre attitudes toward the Bible. On one si there is the authoritarian, and on other, what, for the want of a be term, can be called the experimental The latter sees in the Bible life sit tion teaching that may or may not helpful. A truly modern yet whe Christian view is the synthesis betw these two extremes. The Bible is historic revelation to which one make creative response," in the words of Cl ence Craig. There is nothing mechani about such a view. From the pages the Bible we learn of God and of redeeming purposes.

All that we are and all that we kn religiously we learn from the Bible. is an encouraging factor indeed that t is again being recognized. This does mean bibliolatry, but it does mean t we have again to recognize that Go Word is speaking to our hearts and generation.

● *Teaching a Visiti*

A biblical evangelism will be one t teaches, for in the great commission have the command, ". . . teaching th all things." The early church knew value of careful and painstaking tea ing. Catechumens were trained for t years before they were baptized i the Christian fellowship.

A biblical evangelism will be one t

es the correct emphasis upon visit- In New Testament times the very of of a vital Christian faith was ping one self's unspotted from the ld and visiting the fatherless and widows—those in need. John Tim- Stone kept one of the great Presby- an churches of this nation vibrant vital long after the neighborhood changed through a vigorous pro- n of personal evangelism. The vis- ion evangelism program of the de- ment of evangelism of the Federal ncil of Churches is one that cannot to produce dramatic results if it is hfully carried out. It is likewise re- hing to learn from *Christendom* that World Council "is making its plans the full knowledge that evangelism he life and the want of it the death he churches."

● *Results in the South*

outhern Baptists in their Sunday ool Enlargement Campaign, which is ply a variation of the visitation ngelism effort, have demonstrated its ie by being the only major denom- ion in America that has had a con- nt growth in the past dozen years ts Sunday school enrollment and in number of baptisms. In the course faithfully carried out pastoral vis- ion responsibility the pastor of one our larger city churches has shown clusively that for every ten calls le upon members and prospects, one unite with the church. If one thou- d visits are made in a year you can ect one hundred new additions in the rage city church situation.

biblical evangelism is certainly go- to be social in its results. Whatever may think of the first Christians' mmunal experiment at Jerusalem, the remains that early Christians made n an impact upon their pagan neigh- s that a byword soon developed, ow these Christians love one an- er."

● *Old and New Techniques*

n considering evangelistic techniques are adequate for our day we have ecognize that there are certain meth- that have become dated. The brush or service was exceedingly effective ioneer communities. Mass evangelism have had its excesses, but as a boy member seeing two policemen in the y Sunday meeting at Baltimore plead h a man who was on the verge of ision until finally he went forward nake his confession of faith. During six weeks meeting the police chief ted the policemen of the city for y at the tabernacle in order that the nbers of the force might come under impact of that service. He later tes- d that half his men were converted a result of those meetings. Even the reme, "Brother, are you saved?" tech- ue has won more people to Christ n it has alienated. Methods that are effective in one generation do not neces- sarily work in another. But one should rejoice whenever lives are changed. Did not Paul say, "I make myself all things to all men that I might save some"?

As a variant of the old mass evan- gelistic altar call, E. Stanley Jones has developed a new interview technique that is proving most effective even in the most sophisticated college circles. At the conclusion of his message he quietly points out that of those who are not definitely Christian in the audience there are two classes: (1) Those who will not do anything about it; (2) those who will. He divides those who have a desire to make some change in their lives into three groups. The first con- sists of persons who should go home and pray it out alone. The second, those who want personal help. The third, those who definitely desire to know the steps one takes in becoming a Christian. The two latter groups are asked to remain for further help. This is a modern variant of the old inquiry room, but under the consecrated guidance of E. Stanley Jones many a young person has found Jesus Christ as a result of this up-to-date technique.

● *Personal Witness a Key to Effectiveness*

The old but perennially new method of evangelism is that of personal wit- ness. Many persons are today discover- ing the joy of witnessing to what Christ has done in their own lives and are finding a very happy response from those whom they challenge to "follow Christ honestly." This latter phrase is one that is completely congenial to our own day and yet is biblical to the core, for Jesus originally asked men to fol- low him. Growth in knowledge and grace came after they had taken the first step in discipleship. So it proves true in our time. Men who would be completely repelled by such phrases as "Do you know Jesus?" "Are you under the blood?" or "Where will you spend eter- nity?" are drawn irresistibly by the challenge to "follow Christ honestly."

Certainly an evangelism that is going to be effective must be no less persistent than the best modern sales methods. The church must learn the persistence of mail order houses which average twenty-three communications to make one sale.

The minister must join with his lay- men and laywomen in outlining a care- ful and consistent and vigorous plan for winning men. The laymen will rise to the opportunity. They may hesitate at first, but once they get started they almost always agree that they have never done anything as significant. In many mission fields, Walter Horton tells us in his book *Can Christianity Save Civilization?* lay evangelism is proceed- ing with a vigor practically unknown among Western churches. In Nigeria the membership of the churches has doubled in the past dozen years, entirely due to the witness of neighbor to neighbor. In Korea and Sumatra the whole church, not the minister alone, carries on the preaching office.

Jesus gave two specific tasks to his disciples. He told Peter that he would make him a fisher of men. He likewise challenged Peter to "feed my sheep." In many churches the minister has laid such emphasis upon feeding his sheep that they are a well fed flock indeed. The fact is that most of our churches would qualify for a spiritual Duncan Hines. It is high time that we stopped stuffing the sheep and got out our fishing nets and fly rods!

● *Reproductive Vitality*

One of the marks of a vital Christianity has always been its reproductive vitality. In this connection it is well to remember that life can be vigorous, beautiful and even charming without the ability to reproduce itself. Philip, the evangelist, won an Ethiopian eunuch to a knowledge of Christ. This eunuch had risen to great prominence. He was leading a significant life. His intel- lectual and spiritual attainments were far above average, but physically he could never have a son, he could not reproduce himself. This was not so spiritually, for the Christian movement in Ethiopia, primitive as it may be to- day, in all likelihood goes directly back to this incident.

There is a certain type of Christianity that has had a low spiritual birth rate. Any Christianity that is vital will want to reproduce itself, and its reproductive vitality is seen in its missionary passion and evangelistic zeal. One immediately remembers the remarkable life of Dwight L. Moody. There are many other in- stances that could be mentioned, but his missionary influence is still felt today in the conversion of Wilfred T. Gren- fell, who spent his life as a medical missionary on the coast of the Labrador. It was under the impact of Dwight L. Moody that the greatest Bible conference in America was organized and has car- ried on to our time at Northfield, Mass. Though they are at opposite poles theo- logically, in the city of Chicago are two religious institutions that trace their origin back to the impact made by the zeal of Moody. One is the Chicago Sun- day Evening Club and the other the Moody Bible Institute. Both serve Christ effectively in their respective fields.

● *The Supreme Test*

The marks of a vital Christianity are always measured by the vitality of the missionary and evangelistic fires. We need to remember that John's Gospel re- ports Jesus as saying, "Every branch *in me* that beareth not fruit he taketh away and purgeth it." The fields are white unto the harvest. Christians must redeem the time, for the world is in dire need of reconciliation.

• WHO'S WHO in THIS ISSUE •

FOR MORE than thirty years Rev. HARRY EMERSON FOSDICK has ministered at the Riverside Church in New York city. From 1904 to 1915 he had been pastor of the First Baptist Church, Montclair, N. J. He was an instructor in homiletics at Union Theological Seminary for seven years and in 1915 became professor of practical theology in that institution. During many years he has had a nation-wide audience for his Sunday radio broadcasts, and he has written many books.

Chief of Chaplains WILLIAM N. THOMAS *is a rear* admiral in the United States navy. His address in this issue was delivered at the Chicago Sunday Evening Club.

Rev. ERNEST FREMONT TITTLE *has ministered at* First Methodist Church, Evanston, Ill., since 1918. His earlier pastorates were in Ohio, his last before coming to Evanston at Broad Street Church, Columbus. He is a trustee of Northwestern University, a member of the World Peace Commission of the Methodist Church, and has for a generation been a leader in the field of social and industrial betterment and in the building of a Christian world of peace and brotherhood.

Rev. ROY LAWSON TAWES *comes of seafaring par-*entage and for many years he himself "followed the sea." His first pastorate was at Hurlock, Md., and he is n in his third year at Silverbrook Methodist Chur Wilmington, Del. He has published three volumes sermons.

Ordained to the Methodist ministry in 1929, R JOHN W. MCKELVEY has held many pastorates. His l two before coming to his present charge at Lansdow Pa., were in Philadelphia—at Emmanuel and Bick Memorial Churches. He received his later education Dickinson College and the University of Pennsylvania, a at Drew Seminary, in this country. He studied abroad the American School of Oriental Research in Jerusale and at Bonn University in Germany.

Rev. JOHN PAUL JONES *has been minister of* Union Church of Bay Ridge, Brooklyn, N. Y., si 1932. Earlier pastorates were Presbyterian churches Binghamton and Troy, N. Y. He received his B. degree from Union Theological Seminary.

Rev. EDWARD REIGHARD *is a naval chaplain s* tioned at San Francisco.

Rev. KING D. BEACH *is minister of First Metho* Church, Flint, Mich.

Rev. HILLYER H. STRATON *is minister of the Fi* Baptist Church, Malden, Mass.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

A. THAD PERSONS, Baptist, Alamo, Ga. "The Divine Yes'." 2 Cor. 1:19, 20—"The divine 'yes' has at last sounded in him, for in him is the 'yes' that affirms all the promises of God." (Moffatt)

E. PAUL HOVEY, The United Churches (Baptist, Presbyterian, Methodist), Hot Springs, S. D. "One God—One World." Matt. 23:8—"One is your Master . . . and all ye are brethren."

HERBERT W. HAHN, Methodist, So. Bethlehem, N. Y. "Christ and the New World Order." 2 Pet. 3:14—"But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

WAYNE W. WITTE, Evangelical and Reformed, Muscatine, Ia. "Time for a Change." Jer. 26:13—"Therefore now amend your ways and your doings and obey the voice of the Lord your God; and the Lord w repent him of the evil that he hath pronounc against you."

HARRY TAYLOR, Community Congregational, Jenni Lodge, Ore. "In Time of Panic." Isa. 7:4—"Ta heed, and be quiet; fear not, neither be fainthearte

D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. "A Preface for the UNO." Zech. 4:6b—"Not fighting, not by force, but by my spirit, so the Lord hosts declares." (Moffatt) Acts 17:26—"And he m of one every nation of men to dwell on all the face the earth."

WILLIAM A. JACOBS, Pilgrim Congregational, Oak Pa Ill. "Beyond Platitudes." Matt. 5:20—"Except y righteousness shall exceed . . ."

MARLIN R. MCCLEAF, Methodist, Lancaster, Pa. "T Men Speak to Their Souls." Luke 12:19—"And I v say to my soul, Soul, thou hast much goods laid for many years; take thine ease, eat, drink, and merry." Psalm 62:5—"My soul, wait thou only u God; for my expectation is from him."

ARTHUR E. RANKIN, McDowell Memorial Commun Presbyterian, Philadelphia, Pa. "Christian Charac for a Crisis." Isa. 54:2b—"Spare not, lengthen cords and strengthen thy stakes."

EDWARD K. ZIEGLER, Manchester College, N. M chester, Ind. "The Light That Never Failed." J 1:5—"Amid the darkness the Light shone, but the da ness did not master it." (Moffatt) John 13:30—" then having received the sop went immediately out: it was night."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

THE EDITOR'S PAGE

The Event of the Month

SURELY there are some Roman Catholics who share the disgust of the non-Catholic community at the inflated publicity accorded the elevation of certain American prelates to the cardinalate. It is difficult to believe that there are none whose taste and sense of propriety is not offended by the cheapening sycophancy of the press in its exaggerated efforts to make news of this ecclesiastical event. Yet it must be assumed that the high-powered publicity organization of the church itself is responsible for both the volume and the quality of this publicity. And there can be no doubt that the prelates themselves reveled in it. They gave the press access to every private detail of their preparations for the trip to Rome. Pictures were taken of the prelates at their meals, and even their breakfast menu was described. For the photographers the prelates posed at their private altars as if at prayer or saying mass. The last detail of regalia and ornament was pictured in word and photograph. The route from the archbishop's mansion to the airport was diagramed so that the faithful could turn out and see the "prince of the church" as he passed with his entourage. The hands of the prelate, covered with jeweled ornaments, were photographed as he laid them on the airplane with a prayer of blessing. I believe the church went too far in inviting such bizarre publicity and the press went too far in betraying its servility to the power of the church. The event had its own proper importance and deserved appropriate recognition, but the kind of publicity it received has cheapened religion and the church in the eyes of all but the blindly devout.

Catholicism Cheapens Itself

The Book of the Month

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT. *Thomas Nelson & Sons, $2.00.*

THIS new version has been produced by a committee of scholars appointed by the International Council of Religious Education. The purpose of the project was not to make an absolutely new translation, but to give us a New Testament text conforming as closely as possible to the King James version but taking advantage of the new discoveries of Greek manuscripts and especially of the discovery of the stylistic tone of the colloquial Greek in which the New Testament books were written. It also meets the need of bringing the English text down to date. Our English language has undergone great changes since the year 1611. It will be difficult, however, for this new version to displace the classic version whose phrases have been established in memory and woven into the literature of English-speaking Christendom. When you want to locate a passage or sentence, you look it up in your concordance, using your memory of the King James version as your clue. Perhaps some modern Cruden will undertake the patient labor of making a concordance for this new version. But its use will be limited unless and until the new version has established itself widely in the memory of Bible readers. It will prove to be of great value for the clarifying of the text. I wouldn't be surprised, too, if that homiletical genius, Professor Halford E. Luccock, was already at work producing another book on the "Preaching Values" which his uncanny insight will discover in this new version.

A Thought for the Month

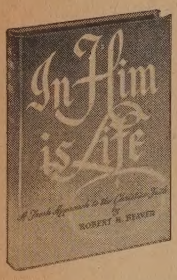
THE most significant thing about the atom bomb is the attitude of scientists toward it. For the first time in the history of their vocation scientists now stand in anxious awe of their amazing achievement. They have become something else than scientists—they have become flaming evangelists preaching the ancient gospel of damnation unless men repent. Never before has a scientific discovery been announced in this manner. Always it has been hailed as an unqualified blessing and benefit to man. The idea became widespread both in popular thought and among scientists themselves that science was the Messiah for which mankind had long been waiting. That illusion has now been dispelled. The so-called "warfare of science and religion" has come to an end by the capitulation of science. Religion, awed and beaten down by science for three generations, can now rise and affirm her triumph. Two world wars of unprecedented destruction should have demonstrated the folly of scientific messianism even before the atomic bomb appeared. These wars were scientific wars. Sheer might was subordinated to scientific cunning. It was really the scientists who did the most effective fighting on both sides. The irrelevance of scientific knowledge in making an end of war or a better world is now clear. The world must be saved from science itself. Such a world cannot be made by the bare increase of knowledge. It is possible only by doing something radical about man. This is where Christianity comes in. Christianity is the only religious faith that deals radically with man's sin. It is not the atomic bomb that scientists really fear; it is man's sinfulness. Can he be trusted with the tremendous power which this new knowledge puts into his hand? The answer must be a religious answer. He can be trusted only if he becomes a new man.

The Scientists Capitulate

Charles Clayton Morrison

IN HIM IS LIFE

ROBERT H. BEAVEN



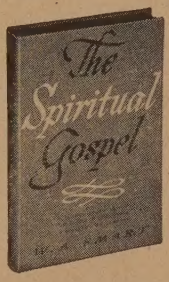
In this fresh approach to the Christian faith the vital elements of our Christian doctrine receive a meaningful interpretation for our time. The author shows that the doctrines of the Trinity, grace, sin, the nature of Christ, faith, salvation, and the Church grew out of the living experience of man and, to be meaningful, must find expression in individual experience.

The Chapters: THREE ASPECTS OF MAN'S APPROACH TO GOD, THE RELEVANCE OF GOD TO MAN, THE WILL OF GOD FOR MAN, THE LIFE OF GOD WITH MAN, THE LIFE OF MAN WITH GOD, and THE LIVING FELLOWSHIP OF MAN AND GOD.

The thoughtful reader of this book will be stimulated to a re-emphasis of the spiritual values in his faith. He will be urged anew to seek a valid Christian experience of God. The minister will find the book an abundant source of homiletical material.

TWO BOOKS BY W. A. SMART

THE SPIRITUAL GOSPEL



This is an enlightening, practical, and reverent interpretation of the Gospel of John, which, seen against a background of New Testament research, here stands out in full light. The book is not so much a passage-by-passage study as a guide to understanding the import of the Gospel as a whole. The author believes this Gospel to be "the greatest and most influential Christian writing of all time," and he never forgets the high purpose that it should serve in the lives of its readers.

The Chapters: WHY A FOURTH GOSPEL? THE SPIRITUAL GOSPEL, GOD MADE MAN, MAN MADE DIVINE, and UNTO THE END OF THE AGES.

In this brilliantly compact study the message of the Gospel of John is stressed for its day and our own. **$1**

THE CONTEMPORARY CHRIST

Here is a well-considered interpretation of the tremendous meaning and significance of Jesus for today, a rich and rewarding study of the contemporaneity of Christ. "These are thoughtful, suggestive, soul-searching messages that challenge the reader to re-think the great fundamental doctrines of his faith and make sure of his relation to Christ and Christ's program of life."—**Watchman-Examiner.** **$1.50**

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